THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."— JOEL ii, 27.

Vol. 46. No. 4. Monday, January 28, 1884. Price One Penny.

OPPOSITION IN CORNWALL.

AS REPORTED BY ELDER N. M. HODGES.

SOON after the meetings of the Bristol Conference held last November, I was appointed by President Isaac Green to go to Cornwall, and see if any good could be done by preaching the Gospel to the people in that part of the country, there being, as far as we know, only four or five members of our Church in all of Cornwall. Elder C. H. Rhees was also appointed to visit and preach to the people of Somerset and Devon, and also to go to Cornwall and introduce me to the Saints living there.

After having traveled through a part of Elder Rhees' District, visiting the Saints and holding meetings, we arrived at the house of Brother Henry Jackman, at Gunnislake, Cornwall, Dec. 11, 1883. The river Tamar runs through this part of the country, and divides Cornwall from the county of Devon. Gunnislake is built on the Cornwall side of the river, and is supported by quite a number of copper and tin mines and granite quarries; and, if we are to judge from the number of churches, public houses, and the reports of the wickedness that exists in the place, it must be in a flourishing condition, according to the general acceptation of that term. It being winter time, and not at all convenient to hold out-door meetings, we thought it wise to rent some place for the purpose of holding meetings in; so we succeeded in hiring the new Town Hall—the same that Brother Geo. Parkinson engaged last spring—for the following evening, and also in engaging the services of the town crier to proclaim to the people that two Elders of the "Mormon" Church from Salt Lake City, Utah Territory, U.S.A., would preach in the new Town Hall the following evening at 7 o'clock—"admission free, and all good citizens earnestly invited to attend."

By this means we succeeded in bringing together a congregation of about

250 or 300 people, who, when asked, were very willing to sing for us. Elder C. H. Rhees occupied thirty or forty minutes in presenting the first principles of the Gospel to the people in a very clear and forcible manner. I then followed for about the same length of time, showing that the Christian world was in apostasy, and that the authority to preach and administer the ordinances of the Gospel had been taken from the earth for many generations, but that it had again been restored by an holy angel in all its primitive purity and power. Bore testimony to the divine mission of Joseph Smith, and that the kingdom of God was being built up on the earth in fulfillment of the prophecies of all the holy Prophets since the world began.

We had a splendid meeting, and the Spirit of God enabled us to make plain the principles of eternal truth. But just as we were about to bring our meeting to a close, in marched that notorious apostate and scoundrel, William Jarman, backed up by an unprincipled clique of agitators who had just arrived from Devonport, and who have, for some time past, been traveling about the lower part of the Conference trying to make capital by slandering and maligning the character of our people in the most cruel, malicious and wicked manner. This crowd, which was backed up by all the roughs and parsons of the place, came up to the stand and took the place by storm, and Elder Rhees and I were wedged in so tight behind the table that was on the stand, that we could scarcely move. By this time there was great confusion in the meeting, and the hall was crowded to excess. Jarman jumped up on the table and began his tirade. He told the people his name, and said he lived in Exeter, and was the associate and confederate of all the leading men of the nation, and that they had leagued together in every town in England, and were determined to drive every Mormon Elder out of the country; that the previous night, at 11 o'clock, after he was in bed, he had received a telegram informing him that "these two Mormon liars, thieves and murderers" were going to lecture in Gunnislake, and he had come all the way from Exeter that day to ask the people of the place to help him drive the scoundrels out. He said he had traveled all through the United States, and had been closeted with the President and Cabinet, and all the other leading statesmen of the nation, and had succeeded in arousing the Yankees, so that they were going to drive every Mormon out of the land. He said he was now corresponding with the officers of the British Government and receiving their support, and he was now going to make it so warm for all these Mormon Elders that they will not dare to show themselves in any town or village in England much longer. He talked of the Mountain Meadow massacre, and every other crime that was ever committed within the bounds of Utah Territory, as well as many other things that never happened, colored them up from his own evil and corrupt imagination, and presented them to the people as facts, saying the leaders of the Church were the cause, and in many instances the actual criminals.

I then got upon the table amidst the tremendous uproar, while it looked as though the Jarman party was ready to eat us up; but the police having made their way into the room, we placed ourselves under their protection. I told the people I was an Englishman, and that my father's family now lived in Bristol, and inasmuch as I, and the people whom I had the honor to

represent, had been accused of the most horrid crimes, I had a right to speak in our own defense. I defied any man or woman in the world to produce any stain on my character, or show that I ever injured any man, woman or child in my life. I bore testimony to the honesty, industry, temperance and virtue of the "Mormon" people, and denounced what Jarman had been saying as the most abominable lies and wicked slanders ever uttered by man. I told them it was only necessary for the people of Gunnislake to know the true character of the man who had been talking to them, to be satisfied that he could not tell the truth about the "Mormons" or any other people. I informed them that Jarman had been cut off from the "Mormon" Church for his wickedness, and that we expected to get evidence in a very short time that would prove in any court of justice that he was a thief and had been arrested for the crime, and that he was an adulterer and a swindler. While I was talking in this manner, the friends of Jarman did all they could to interrupt me, and those immediately around the table upon which he and I stood, kept pinching my legs. At the same time Jarman, mad with rage, and as much like a demon as it is possible for a man to be, kept shaking his fist in my face and saying, "You are a liar!" "You are a liar!" and "If I had you in America I would shoot you for that!" "I would kill you for that!" "I would put my popgun against your head for that!" etc. He kept repeating these threats so that a great many people could hear him. I persisted, however, in making myself heard, and read a few extracts from the "Fruits of Mormonism" in defense of our people; but the uproar became so great, and the roughs kept pinching my legs so much, that I had to get down from the table.

Jarman continued to pour forth his volleys of abuse against our people, and personally insult Elder Rhees and myself all he possibly could. Among other things he said the "Mormons" had robbed him, and had dug his grave three times with a view to killing him, and that he had only escaped by the skin of his teeth.

Amidst the greatest confusion I got upon the table again, and tried to reply by showing that Utah was a Territory of the United States, and that the government sent its officers there to administer the laws, backed up by its army, which was camped within five miles of Salt Lake City, and if the authorities of the Church were only guilty of one thousandth part of what this man had been accusing them of, it would be just as good an excuse as our enemies would want for turning the army loose on the "Mormon" people.

We continued in this way until about half-past ten o'clock, Jarman doing his very best to arouse the feelings of the people against us, by shouting: "Drive them out!" "They are murderers!" "They are worthy of death!" etc.

The police were now determined to clear the hall, but we were advised to remain behind for a short time, in hopes that the mob would disperse. In this, however, we were disappointed, but the police finally thought they could take us to Brother Jackman's house all right, so we each took hold of a policeman and marched forth, but no sooner had we got outside the hall than the mob began to surge against us and try to pull us away from the policemen, who used their sticks pretty freely about the heads and shoulders of some of the mob, and finally succeeded in taking us through without any

serious damage. The rabble followed us and kept throwing stones and tufts of grass at us, the police fighting them and driving them back as much as possible. One of the policemen was struck in the back, a friend who was leading the way to Brother Jackman's house was struck on the leg, and I was struck on the shoulder, but none of us were seriously hurt, and we soon found ourselves in the house of our friends, feeling truly thankful to our heavenly Father for His care and protection over us during that day. We must say that the policemen did their duty well, and fought like men to protect us.

On the following morning Elder Rhees returned to his District to fill appointments there, and the next day a committee from the Anti-Mormon League of Gunnislake came to me and asked if I would meet Mr. Jarman in public discussion. I replied I was willing to meet any respectable man or men and discuss the doctrines of the "Mormon" Church from a Bible standpoint, but I would have nothing to do with such a vile, wicked man as Jarman was. I considered it impossible for anyone to associate with him without great degradation, and if the parsons of Gunnislake only knew his true character, they would vomit up again the vile slanders which he had poured out against the Latter-day Saints, and which they had swallowed so greedily. The committee reported my answer, and we were secretly informed by a friend that a body of men were determined to come and carry me out of the house. We also received an anonymous letter advising me for my own safety to leave the place, and we could hear of a good many threats being made. Jarman lectured every night that week, preached in two of their churches on Sunday against the "Mormons," and went away on Monday.

On Tuesday evening, December 18th, a committee of three of the citizens came and asked me if I would meet them and some of their friends that evening and talk over some of our doctrines. I replied I was very willing to do so, that I had come 6,000 miles for the purpose of laying our principles before the people, and that I hoped they would give me fair play and protect me from insult. At the time appointed I went in the company of Brother and Sister Jackman to one of their chapels, and was somewhat surprised to find at least 100 people, and four or five ministers of different denominations, also a learned school-master (who had previously challenged us) by the name of Mr. Gand, present. They had arranged for a public discussion without consulting me about the principles to be discussed or the rules of debate. They elected their chairman and called on me to occupy twenty minutes in explaining our doctrines, they to follow for the same length of time, after which the time was to be equally divided in five minute speeches. I took the stand and for twenty minutes, by the aid of the Holy Spirit, I had great freedom in explaining the principles of the Gospel.

Mr. J. H. Gand commenced his speech by denouncing the "Mormons" as impostors, repeating some of Jarman's slanders, and concluded by kneeling down on the stand, and, with hands and eyes uplifted, solemnly declaring that he would not worship a God who would reveal to "Joe" Smith, or believe in a Savior who would acknowledge him.

Other speeches followed, pro and con, upon a variety of subjects, but lack of space will not permit even a summary of them to be given here. I was,

however, enabled to explain many points of doctrine, and support my position on the various points by quotations from Scripture so far as I had time to do so. The Rev. F. Chapman and Rev. L. Knight joined Mr. Gand in the discussion, displaying a great deal of bigotry and animus, and though I was not allowed to finish my closing speech for want of time, they each followed with a speech. The meeting lasted at least two hours and a half. At the close it was proposed as the "opinion of the meeting that the New Testament condemns polygamy," and about two-thirds of the people held up their hands to sustain the vote. This was followed by another absurd motion as to whether they should "become Mormons and go to Salt Lake."

The next day I sent a challenge to the Rev. F. Chapman, Rev. L. Knight and Mr. J. H. Gand, to meet me in discussion upon the question as to whether the Bible condemned polygamy. I have since received replies from the first two in which they decline to meet me.

UTAH NEWS.

(Summarized from Territorial Papers.)

The length of railroad constructed in Utah in 1883 is said to be 143 miles.

Apostle Moses Thatcher and Hon. F. S. Richards have gone to Washington to lend their influence in securing justice for the people of Utah.

The Provo Woolen Factory has manufactured $150,000 worth of goods during the year 1883, besides having shipped 720,000 lbs. of wool to eastern markets.

Wm. M. Palmer, President of the North-Western States' Mission, has returned to Utah, taking with him twelve emigrants from the region of his missionary labors.

The population of Salt Lake City is now estimated at 28,000, an increase of 7,000 since 1880. Nine hundred new buildings are said to have been erected there in 1883, at a cost of $1,500,000.

During the year 1883, Utah produced 3,400,000 pounds of wool, about 1,000,000 pounds of which is fine, 1,800,000 pounds is medium, and 600,000 pounds course Mexican. The local mills consumed about 500,000 of it, and about 2,900,000 pounds was shipped to eastern markets.

The total bullion shipment from Utah in 1883 is as follows: 3,230,547 lbs. refined lead; 63,431,964 lbs. unrefined lead; 4,531,763 ounces of silver, and 6,901 ounces of gold, the export value of which is estimated at $6,872,085, but computing the gold and silver at the mint valuation, and other metals at their value at the sea-board, the product would be worth $8,000,000.

A fire occurred at the Utah Central coal mine, in Pleasant Valley, on the 1st inst., causing the death of two of the colliers, John McLean and his son, and the destruction of the timbers from the mouth of the tunnel to the air shaft, a distant of 360 feet. Up to the 3rd inst., the date of our last news, the fire was still burning in the mine, though efforts had been made to extinguish it by closing up all the openings.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 30, 1883.

GREAT BRITAIN.

Conference.	Conference President.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total emigration and Members.	Baptized.	Emigrated.	Died.	Cut off.
Birmingham	Thomas Waldron	17	1			2	13	19	11	324	423	24	36	3	2
Bristol	Thomas Brown	4					2	3	1	191	233	20	30	1	1
Cheltenham	George Godden	10				2	4	7	3	420	527	30	22	1	2
Leeds	William Wilcock	5					3	2	4	187	196	14	15	1	1
London	Joseph Ellis	7				1	4	3	6	794	861	44	22	1	1
Manchester	Edward Stevenson	12		1		2	3	8	19	287	336	54	20	1	1
Newcastle	Edward Wallace	9				1	1	2	12	241	321	10	14	1	1
Nottingham	Charles Wright	1							6	108	138	6	5		
Sheffield	William Jex	13				1	1	1	10	349	447	65	87	1	1
Welsh	William H. Williams	3							10	109	155	30	15		
Oldham	Edward H. Wright	16							12	259	380	34	44	3	2
Scotland	David Lewis	6			1										
Total		106	1	3	1	14	129	183	114	3396	4402	378	415	13	12

Zelle A. J. Lammon.

NETHERLANDS.

Netherlands	Jacob Dilworth	4		1			1	7	6		63	78	38	3	5

C. D. Fjeldsted.

SCANDINAVIA.

Presidents.	Conferences.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Out Of.	Died.
	Aarhus	5	4	3	2	38	52	12	9	2	
	Aalborg	4	3	3	2	29	41	9	6	1	
	Copenhagen	7	5	3	2	70	87	19	12	4	
	Christiania	5	4	3	2	71	85	13	8	3	
	Gothenburg	5	4	3	2	48	62	16	10	3	
	Stockholm	5	4	3	2	48	62	16	10	3	
	Malmo	5	4	3	2	48	62	16	10	3	
	Helsingfors	5	4	3	2	48	62	16	10	3	
	Christian-stad	5	4	3	2	48	62	16	10	3	
	Children not reported					22	22	16			
	Total	46	36	28	18	441	567	151	85	22	2

Presidents.
Conferences.
J. H. Haag.
Sven Sörensen.
C. E. Andersen.
A. C. Schougaard.
Henry M. Tveitan.
C. A. Ek.

SWITZERLAND, GERMANY, ITALY AND AUSTRIA.

Presidents.	Conferences.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Out Of.	Died.
	Bern	4	3	3	2	236	248	78	56	19	2
	Jura	3	2	2	2	74	83	45	33	6	1
	Central Swiss	3	2	2	2	153	162	52	12	2	1
	East Swiss	3	2	2	2	312	321	27	23	15	4
	South German	1	1	1	1	90	94	102	46	102	1
	North German					1	1	30	10	1	
	Austria	2	1	1	1	30	35				
	Children not reported					106	106		115		
	Total	16	11	11	10	1003	1050	335	291	147	13

Presidents.
John Q. Cannon.

	Total	62	47	31	20	1103	1263	335	291	147	13
	Grand Total	108	83	59	38	1544	1830	486	376	169	15

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 28, 1884.

PROPOSED ANTI-"MORMON" LEGISLATION.

THE excitement that is annually raised in the United States over the "Mormon" question, and which politicians and preachers are alike active and interested in arousing, has been manifested in various ways during the past three months. Our readers have been informed by articles already published of the organization of anti-"Mormon" leagues, and the urgent appeals issued from pulpit, rostrum and press for vengeance on the "Mormons," but so far we have said but little about the efforts being made in Congress to secure anti-"Mormon" legislation. The enemies of the Saints in Congress, however, have not been idle, though we have been almost silent as to their actions. On the contrary, they have been exerting themselves on the subject, and are as determined now as at any time in the past to strike "Mormonism" such a crushing blow that it will never recover from it. Some of the members of Congress are doubtless prompted by bigotry or personal hatred of the religion of the Saints, or a fear of their growing power, to use their influence to effect their overthrow. But it may be safely assumed that most of the Congressmen who array themselves in opposition to the Saints, do so to satisfy their constituents and not because they object to "Mormonism"—polygamy included, any more than any other religion. Then there is another cause, and not the least potent by any means, which tends to arouse politicians in opposition to the "Mormons." It is common for one political party to try to gain power and prestige by claiming to possess virtues and aim at nobler ends than any other party. To impress the public with this idea, they must have some great imaginary if not actual evil to denounce and threaten with dire destruction. The more universally unpopular the institution denounced, the better it suits the purpose of the party. The Republican party has been in power for many years in the United States and is anxious to continue so. The "Mormons" are very unpopular throughout the nation on account of their religion, and besides they have no political influence worth mentioning, owing to most of them being residents of Territories, where they are not allowed to vote for the election of government officers. It is therefore convenient for the great Republican party to use the religion of the Saints, or "polygamy," (which are supposed by the public generally to mean the same) as a war cry. The Republicans are anxious to have the public believe that "Mormonism" is a large and dangerous bunion on the body politic of the nation which they are willing to apply the knife to, but which the Democrats would rather have grow and fester. The Democrats

must either suffer under this aspersion and lose prestige with the public, or prove it false by manifesting an equal anxiety to extinguish the obnoxious religion. So the "Mormons" are left to run the gauntlet between these two contending parties in Congress, both of which will perhaps consider it to their interest to manifest their zeal before their constituents by thrashing away at them right and left.

At the opening of Congress President Arthur led forth by firing away at the common target as follows:

"The Utah Commission has submitted to the Secretary of the Interior its second annual report. It gives full details of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882. It appears that persons by that act were disqualified to the number of about 12,000. They were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress towards the extirpation of polygamy. All of the members of the legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices this government is seeking to suppress, and that its efforts in that regard will be no more likely to encounter their opposition than receive their encouragement and support. Even if this view should happily be erroneous, the law under which the commissioners have been acting, should be made more effective by the incorporation of some such stringent measures as they recommend, and as were included in bill No. 2,238, on the call of the Senate at its session. I am convinced, however, that polygamy has become so strongly intrenched in the Territory of Utah, that it is profitless to attack it with any but the stoutest weapons which constitutional legislation can make. I favor, therefore, the repeal of the act upon which the existing government depends and the resumption by the National Legislature of the entire political control of the Territory, and the establishment of a commission, with such powers and duties as shall be delegated to it by law."

It would be difficult for President Arthur to show how the practice of plural marriage—the abolishment of which he claims as the real object aimed at in his recommendations—would be at all affected by depriving the people of a Territorial form of government. If he were willing to admit the truth, it would doubtless appear that he made those recommendations for political purposes and to satisfy the popular clamor. He did it in the spirit in which Pilate delivered the Savior to the rabble—because it was demanded, and because he had not the manhood to refuse—not because he thought truth and justice would be subserved thereby.

The President having given the cue, there were a number of members of Congress ready to take it up and act upon it.

Senator Cullom immediately introduced a bill providing for the legislative power of the Territory to be vested in a Governor and council of nine men, appointed from the residents of Utah by the President and confirmed by the Senate of the United States. Of course, it is easy for anyone to see what the intended result of this measure would be—the binding of the people hand and foot while they could be mercilessly plundered.

Then came Senator Edmunds with another long bill, providing, among other things, for compelling a wife to testify against her husband; that certificates of all marriages, "whether lawful or not," be filed in the office of the Probate Court; that women be deprived of the right of suffrage; and that a board of five commissioners appointed by the President, with a salary of $3,000 each per annum, supervise the elections in the Territory.

To show that some others as well as the Latter-day Saints are able to see through the guise of pretension under which this bill is introduced and discern the real object, we insert the following extract from an article published in the Detroit *News*:

"Senator Edmunds seems to have taken the suppression of polygamy to himself as an especial and personal vocation, remembering, probably, that the founder of the system came from his own State. His last bill having failed to make any impression, he bobbed up serenely with another on Tuesday last. When this fails he will probably furnish another, and so on *ad infinitum*.

"In his capacity as the brains of the Republican party, it is not essential that any of his bills should really be effectual in suppressing polygamy. Indeed, if we were to make a guess at all at the shrewd old Vermonter's real purpose, we should say that the extirpation of polygamy is the last thing he desires. There is not a man in either house who knows better than Senator Edmunds what can and what can't be done by legislation, and what is likely to be the effect of any particular law proposed. Many senators told him when he had his last measure under way that it wouldn't have the slightest effect upon polygamy. He knew it better than any one of them. He didn't intend it to have any effect upon polygamy. He aims it at the head of the Democratic party. It answered his purpose in that respect perfectly. It gave the party of God and morality, the party of all the virtues, another chance to get up a howl about other people's vices. If it suppressed polygamy the chance would have been gone.

"Republicans, like Democrats, as a rule have but one wife apiece—at a time—whom they recognize. Therefore it was perfectly safe to attack polygamy without losing any republican votes. Besides, Edmunds knew perfectly well that no amount of oratory or law-making would extirpate it, and congratulated himself on finding something that would furnish good fighting for a generation or so, and offer a lasting toll for the superfluous moral indignation of the chaste and virtuous Republican masses.

"His first bill was offered to a Republican House and Senate, and served its purpose in enabling the party to point with pride to another holy work it had undertaken. All the pulpits and all the papers cried out, 'Lo, the great party has again buckled on its armor in the cause of God, and even as it slew the Goliath of slavery, it is now about to drive out the devil of polygamy.' But the bill don't kill polygamy or even hurt it.

"That was the especial beauty of the bill as a piece of party policy, and that is the especial beauty of polygamy as a political issue. The healthy survival of polygamy gave Mr. Edmunds another chance to put his party before the people as the champion of morality. And this time he has the added advantage of the presence of a Democratic House, which may antagonize or ignore his bill; when he will be able not only to point with pride to his own party's championship of morality, but to set all the pulpits of the land—with the exception of Beecher's—railing at the Democracy as the defender and upholder of sin.

"On the other hand, if the Democrats let his bill pass, on the principle that it pleases the Republicans and doesn't hurt them, Edmunds knows perfectly well that it will have no more effect on polygamy than the other one had—and there will be the 'Twin Relic' still, a perpetual and handy red rag with which to arouse Republican virtue to an annual frenzy of moral indignation and enthusiasm."

Senator Lapham was also on hand with a long silly bill in which he proposed to change the name of the Territory from Utah to Altamont, "to repeal all the statutes or parts of statutes of the Territory which authorise or sanction plural marriage," (none of which ever existed,) deprive all polygamists of the right of franchise, (of which they have already been deprived,) and do a number of other equally foolish things.

Representative Cassidy also introduced a bill much like Cullom's in its nature, except that it provided for a commission of 13 members to enact laws for the Territory.

And finally along came General Rosecrans, a Democratic member, with a bill for an amendment to the Constitution declaring the practice of plural marriage unlawful. Of course this would imply that all laws heretofore passed prohibiting a plurality of wives are unconstitutional (and such certainly is the case).

As might be expected, Senator Edmonds is quite energetic in opposing such a proposition as this, and urging the merits of his own.

What the future may develop time alone will tell. There is no doubt but the leading members of both political parties stand ready to use the "Mormons" as a cat's paw to forward their own ends, regardless of the result to that people, and, urged on by clamoring constituents, who in turn are excited by howling preachers, we may expect them to do their best to pass at least one of the several bills which already have been or yet may be brought before Congress.

In the meantime the utmost serenity prevails among the Latter-day Saints. They know in whom they trust. That God who has preserved them heretofore from the destruction with which they have so often been threatened will not desert them now. He alone has the power to overrule the acts of men and nations for the good of His people, and to cause their wisdom when arrayed against the truth to appear as foolishness in the extreme, and He will do so.

G. C. L.

ABSTRACT OF CORRESPONDENCE.

FURTHER NEWS FROM RETURNING MISSIONARIES.

Elder Willard F. Smith writes from Chicago, January 5, 1884, as follows:

"We (that is, Brothers Tanner and Armstrong and myself,) are all well, though not progressing as fast westward as we should like, owing to heavy falls of snow. We have been delayed nineteen hours since leaving New York. Will start from here at 12 noon to-day for Council Bluffs.

"We met one man and family, members of the Church, on the train bound for Provo, who left Wales fourteen months ago, and have been in Pennsylvania ever since. His name is John F. Davies. He wishes you to announce in the STAR that his address will be Provo, Utah Co., Utah, so that his brothers, Thos. F. and Samuel F. Davies, who are both members of the Church, will know where he is. He would also like them to write and let him know their address in Wales.

"The weather is fearfully cold—39 degrees below zero. The Elders in England need not desire to come home until warm weather sets in, unless they are fat and well able to stand the cold. More than one-half of the trains have been abandoned, and all the rest are late. We have been here since 12 o'clock last night, waiting for a train. This lay-over business soon becomes monotonous."

NEWS FROM THE SCANDINAVIAN MISSION.

President C. D. Fjeldsted writes from Copenhagen, January 17, 1884, as follows:

"The brethren are hard at work, trying to make the people acquainted with our principles, and I hear of a few baptisms around in the Mission.

"I have been over to Sweden a couple of times lately, and have had a good time with

Brother Tietjen. We have had some excellent meetings there; many strangers were present and they were very attentive. A good many in Malmö seem to be inquiring after the truth, and I hope that before long we shall hear of several joining the Church there. There is still considerable life here in this Branch, which comprises just the city of Copenhagen. Our meetings are well attended both by Saints and strangers. Sunday and Friday evenings the hall is generally crowded. The strangers are very quiet, and pay good attention to what is said. I am well satisfied with our change of halls. We were nearly always having disturbances in the old hall, but here we are free from everything of that kind, and our visitors are of a more genteel class. You remember that our hall is just opposite the university. Sunday the great zoological museum is open from 12 to 2 o'clock. When the visitors leave the museum, they see a good many going in through the gates to our hall, and, as they are out sight-seeing anyhow, a few drift with the stream into our hall.

"During the winter we have had baptisms take place nearly every week; one evening there were as high as six. Last Monday three persons were baptized, Tuesday two, tonight, I think, there will be one baptized, and one has applied for baptism to-morrow evening; that will make seven added to the Church this week.

"The President of the Conference, E. A. Anderson, is very diligent in his labors. He is off early in the morning and seldom returns until midnight. Brother F. Christensen is helping him here in this city. We feel very much blessed in our labors, and thankful to the Lord for bringing so many into the fold."

ILL-HEALTH OF ELDERS.

President Wm. S. Geddes, writing from Glasgow, Jan. 16, 1884, to President Smith, says:

"I have been suffering for a few days, in fact, ever since Conference, with a bad cold, but I am happy to say I am improving fast and will soon be O. K. Some of the Elders since returning from Conference have also been bad with colds, but I think are about recovered again. Brother Angus McKay was very bad after you left, but he started to the Isle of Skye last week greatly improved in health."

FROM A RETURNED MISSIONARY.

Elder B. E. Rich writing from Ogden, Utah, Jan. 3, 1884, to President Smith, says:

"Everything is very quiet in Zion at present, with the exception of sleighing, which has been the order of the day for a short time past. From this you may have a faint idea of how the Utah boys are enjoying themselves, instead of wearing a long sanctimonious face and mourning over what our Gentile brethren say is to be the fate of 'Mormonism' before the close of the present Congress.

"It may be interesting to you to know how I spend my spare time, aside from regular employment. I am still a home missionary, and go into the country every other Sunday. Monday nights I teach a class in theology in the 3rd Ward, Wednesday nights I attend the Y. M. M. I. A., to-night (Thursday) I am to be ordained a Seventy, and consequently I will spend Thursday evenings meeting with my Quorum. Sundays, when not away as a missionary, I teach another class in theology, besides attending the public meetings. By this you may see that my time is well spent, and I have none to throw away foolishly, as I used to do; and now that I am to be a Seventy, it makes me a candidate for another mission when needed. My wife is happy, and I believe that it is due to the mission I took to England, for while there I learned the necessity of serving God, and I intend, if possible, to live in such a way that I will have the privilege of being with my father in the life that is to come. Before father died he bore his testimony to me, and gave me to understand what I must do if I wished to be with him in the great

hereafter. I never saw a dead person look so much like a warrior in my life as did father; he did not look like a corpse, but like one dressed ready to associate with the Gods. He looked like he did before his sickness, and anyone to see the happy look upon his face, would have more cause to rejoice than to mourn, especially when he knew that father had fought the good fight and had been faithful to the end. I am determined to try and live to meet him in the celestial kingdom of God."

PROCEEDINGS AT THE FUNERAL OF SISTER GROESBECK.

Elder E. Hanham sends us the following, under date of Dec. 31, 1883.

"Yesterday (Sunday) was a solemn day in the 17th Ward. A funeral service was held at 11 a.m. in the meeting house, over the remains of Sister E. T. Groesbeck, the dear mother of your wife Josephine, and the beloved wife of Elder Nicholas Groesbeck. After a brief sickness this good Latter-day Saint has left her family, to whom she was most affectionately attached, and a large circle of friends, for a better world. As the supreme moment drew near for the invisible messenger to extinguish the vital spark for ever in this world of tears and sorrow, she earnestly exhorted her children, all of whom were present, except Josephine, to be faithful in the great cause of truth, bearing testimony to its divinity so long as her pure spirit lingered in its mortal tabernacle. She departed in the fullness of Gospel peace. She seems to have had a presentiment that her time to leave us was near at hand, and hoped she would pass away in peace. She was beautiful in death! The lid of the richly ornamented oak casket, in which she lay, was decorated with floral tributes of affection, forming an anchor, wreath and harp.

"The services were conducted by Bishop Tingey. Our well-beloved brother, Daniel H. Wells, after singing, prayer, and the singing of a second funeral hymn by the choir, addressed the mourners and people in a very consoling and edifying manner from that beautiful text of scripture, 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.' His remarks were full of comfort, not to the present mourners only, but to each and every one that had ever been called upon to mourn the loss of a dear relative or bosom friend. The large congregation listened with rapt attention and emotion.

"President George Q. Cannon also spoke upon the virtues of the departed sister—of her devotion to the work of the Lord, of her sincerity and faith, and the lively interest ever manifested by her in its defense, under every circumstance of life. He made allusion to her kindly acts of charity to the infirm and needy among her neighbors—to the fact that she had comforted the afflicted and healed the heavy-laden in spirit. Having read, at the commencement of his remarks, a section from the 'Vision' (Doc. & Cov.), touching celestial glory, he enlarged upon it, and all felt its inspiration. He feelingly addressed the mourners, exhorting them to be faithful, so that they might live with the departed wife and mother in the great hereafter for ever.

"Bishop Tingey followed with a suitable discourse, alluding to the deceased sister as being a faithful member of the 17th Ward for a long series of years. He said her wish was, as expressed to himself before her death, that the congregation should join in singing the beautiful resurrection hymn, composed by the late Elder W. Clayton, commencing:

"When first the glorious light of truth
Burst forth in this last age,
How few there were with heart and soul
To obey it did engage!
Yet, of those few how many
Have passed from earth away,
And in their graves are sleeping
Till the resurrection day!

"After benediction by President A. M. Cannon, all took a parting look at the true Saint's features as she lay in her coffin."

MINUTES OF A DISTRICT MEETING,

HELD IN ORSON'S ASSEMBLY ROOMS, 23, NEW ROAD, COMMERCIAL ROAD, LONDON, E., JANUARY 13, 1884.

PRESENT on the stand: Apostle John H. Smith, President of the European Mission; E. H. Nye, President of, and Geo. Atkin, L. P. Lund, Leo. H. Clawson, C. C. Harris, Job Hemsley, F. Gibbons, John L. Bench, C. E. Angell, Robert Braby, Chas. Denney, Arthur Stayner, jun., Geo. J. Dent and John Reeve, Traveling Elders in the London Conference; also Elder W. G. Reese, of the Welsh Conference.

At 10-30 a.m., after singing, prayer by Elder R. Braby, and singing again, President Nye called upon the Elders to report their labors and the condition of the work in their several districts as follows:

John L. Bench, Southampton and Portsmouth; C. C. Harris, Berkshire and Wiltshire; Job Hemsley, Sussex; F. Gibbons, Berkshire and Wiltshire; Geo. Atkin, Lambeth Branch; R. Braby, Kent and Essex; Leo. H. Clawson, Whitechapel Branch; L. P. Lund, North London; C. E. Angell, Bedford.

President Nye expressed the pleasure he felt at hearing the reports of the Elders, and learning of the condition of the districts and the prospects for the spread of the Gospel in the future.

After singing, the meeting was dismissed with prayer by Elder C. Denney.

At 2-30 p.m. the meeting opened with singing, prayer by Elder C. C. Harris and administering of the Sacrament by Elders Angell and Clawson.

Elders C. Denney and Geo. J. Dent, then reported their labors in Essex and Kent, and Elder Arthur Stayner, his experience in Berkshire and Wiltshire.

Elder John Reeve followed with an account of his experience in the Norwich Conference, expressed his pleasure at meeting with the Saints of London, and testified to the truth of the Gospel.

President Nye occupied the remaining time. Said he had visited most of the districts in the last three months. Spoke upon the spirit of emigration, and showed that true faith must be accompanied or followed by good works.

After singing, benediction was offered by Elder Hemsley.

The evening meeting commenced at 6-30, with singing, prayer by Elder Geo. Atkin, and singing again.

Elder Reese was the first speaker; said he was pleased to meet with the Conference. Spoke upon the power of the Spirit of God that had been manifest through him. Said he felt well in the Gospel, knowing that he was in the hands of God. Desired to go on in his labors and do all the good he could.

President Smith then addressed the meeting, delivered an interesting and instructive discourse upon the marvelous work and mission of our Lord Jesus Christ both to the living and the dead, and concluded by explaining the situation and feeling of the Saints in Utah, politically and otherwise.

President Nye announced that there were three children present to be blessed, and the ordinance in behalf of each was attended to.

After singing, benediction was pronounced by President Smith.

After meeting, one lady who had attended the services of the Saints that evening for the first time presented herself for baptism, having become convinced of the truth of the Gospel. She was baptized on the following Monday night by Elder Nye.

LEO. CLAWSON, Clerk.

ARIZONA ITEMS.

A RECENT issue of the *Deseret News* contains a communication from James F. Wilkins, Mesa City, Arizona, from which we extract the following:

"Since the last of September, we have had glorious weather. The highest temperature during September was 108° at noon. The weather during October was somewhat cooler, the highest point of the thermometer being 84°, and the lowest 46. During November the mercury registered 82°, the lowest being 36. During the present month as far as gone, the greatest degree of heat has been 87 at noon, and the lowest 38 in the morning. These are official figures, as taken from a standard thermometer, and show a climate compared with which sunny Italy falls into insignificance. Tomato vines still continue to yield their luscious fruit in abundance. After the fruit is all gathered, by protecting the vine root with straw, they will bear again in May. This will occur four years before the vine dies, and green peas will be a Christmas plenitude here.

"On December 19th it began raining and continues at the present writing. Some of the people lost a large amount of hay, as they had just cut their last crop of lucern, being the fifth cutting this year. Rain is a blessing that here for the next three months will be a frequent visitor.

"The acreage of land under cultivation in our town is increasing rapidly, as there will be nearly 400 acres of wheat in this winter, and some of the enterprising ones are contemplating orchards of from five to twenty acres.

"The Salt River Valley, generally speaking, is in a very flourishing condition; the number of acres in grain this coming year will be about 80,000, of which Phœnix and vicinity have the lion's share. George W. Crismon, of Salt Lake City, has this fall put in 100 acres more of lucern under the Tempe Canal.

"The Great Arizona Canal is being rapidly pushed ahead, some 15 miles of it being under active operation. It will cost $60,000, and is 35 feet on the bottom and 5 feet deep, with 2½ feet fall to the mile.

"The Mesa Canal Co. gave their canal a very thorough cleaning this fall and widened the canal to 18 feet wide near the dam, making an average of about 13 feet from the dam to Mesa, a distance of nine miles. As the Arizona Canal will take all surplus water in the river, it is generally conceded that the smaller canals will not have another chance to enlarge.

"It is said the Arizona Canal will reclaim 25,000 acres, some of which is being cleared preparatory to receiving water in May next.

"Our neighbors in Jonesville also took advantage of time, and have a new large and finely graded canal. The sorghum crop there was a grand success, some few getting 300 gallons of sorghum on one acre, the cane being of the Honduras variety, the stalks of some cane having to be mashed before being